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THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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## FREE THOUGHT, FORMING OPINIONS, AND OBEDIENCE.

(*From the Deseret News.*)

SOME writers, in treating upon the affairs of Utah, seem to entertain the idea that the people of this country are dwelling under a mental despotism, without the power to think or act for themselves; rendering servile obedience to a great central authority, which fulminates its edicts to suit its own whims, and to more firmly rivet its chains of tyranny. The Omaha *Republican*, in alluding to affairs here, indulges in the hope that the people of this country will soon begin to think and form opinions for themselves, and then, he imagines, they will arrive at conclusions very different from those which they entertain at present. A stranger reading his remarks would suppose that the people of Utah were an ignorant, unreasoning, doltish race, living in a condition of abject serfdom, and destitute of the opportunities for obtaining knowledge which are within the reach of the other citizens of this Republic.

Now, whatever faults the people of Utah may have, the habit of not thinking, or not forming opinions for themselves, is certainly not one of them. Writers who assume that this is the case betray great ignorance of the people of whom they treat. The very opposite of this is the case. If there is any people or community within the confines of this broad Republic who have distinguished themselves above all others for moral courage in daring to think for themselves, they are the inhabitants of this Territory. Their whole history proves this. If they had not thought, and had not formed opinions for themselves, can any one, who is familiar with this country, suppose for a moment that they would be here? A people who have had the courage and independence to break the shackles of priestcraft, to dissolve life-long friendships, to rend asunder the ties of relationship, to abandon the homes of childhood, to encounter the scorn and contumely of the world, and to go forth into the wilderness and brave all its dangers, have not done so without thought or without forming opinions for themselves. He who imagines that they have, and talks about them as though they had yet to know what free thought is, must either be a fool or knave—a fool if he does not know better, and a knave if, knowing better, he states to the contrary.

What grounds are there for imagining that the people of Utah have been made to bow their necks to a yoke of mental bondage, or that they have surrendered the right of thinking to others? Is there anything in their history to warrant such a supposition? Did they exhibit this feature when they sacrificed their good names and worldly prospects—viewing them from a worldly stand-point—to embrace the Gospel in which they believe; and that, too, when religious teachers per-

suaded and threatened them? Was it seen in severing all their former connections and launching forth into a new, untried, and almost unknown country? Did they evince a servile disposition when mobs menaced and attacked them, and when death stared them in the face? Or, even later, when Buchanan, yielding to the schemes of traitors, and in violation of his own oath of office, sent an army with its filthy concomitants to this Territory?

Where is the point in their history that gives the indication that they do not think, form opinions, and act for themselves? It has required the highest form of independence, courage, and thought, on their part, to pursue the path they have trod. A driveller, coward, or idiot can drift with the stream; but when have the Latter-day Saints ever done so? They have had to stem both wind and current, and have never spread their sails to catch the favouring breezes of popularity.

It has been imagined that because they are united and obedient, they must, of necessity, have surrendered their judgment and fallen into the habit of obeying, unreasoningly, the dicta of others. In nothing do their critics show more ignorance than in assuming such to be the fact. In every move which the people have made they have been urged to find out and understand the propriety of it for themselves. After the murder of Joseph Smith a crop of apostate pretenders arose, who each claimed to have received his keys, and to have the right to wear his mantle. When it was determined to complete the Temple, and, afterwards, to push out westward, they did all in their power to discourage the people in taking this course, and to have them follow them. Rigdon, who had been one of the First Presidency; William Smith, John E. Page, and Lyman Wight, of the Twelve Apostles; and James J. Strang, all used their influence. Then the knowledge which the people had been urged to seek they found of use. They were obedient; but it was to the one holding the legal authority. They knew the voice of the true shepherd, and they followed him; but they did not recognize the voice of the pretenders, and they would not follow them.

Rigdon would have left the Temple untouched, had the people scattered or gone with him to Pittsburgh. Lyman Wight would have taken them to Texas. William Smith and Page urged the folly of going into the wilderness, and tried to appal them by picturing to them the tyranny they would have to submit to from the rule of President Young and the Twelve; and James J. Strang, to whom some foul, lying spirits, representing Joseph and others had appeared and given authority—at least this is what he claimed—called upon all to accompany him to Voree.

Was it want of thought, or of a disposition to form opinions for themselves, or was it unreasoning obedience, or a neglect to exercise their agency that caused them to turn their backs on these wretched impostors? Would they have manifested higher thought, or more reasonable obedience if they had become apostates than they did in clinging to the truth? Let the results which have attended the two lines of policy answer. Where are Rigdon, William Smith, Wight, Page, Strang, Thompson, and their followers to-day? Who shall write their history? If anything is known by posterity concerning them and their follies, it will be from details written by those whom they denounced for their blind and slavish obedience to rightful authority. So will it be with others who pursue the same course.

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## CHRISTMAS AND THE NEW YEAR.

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The *Family Herald* takes rather a gloomy view of the national outlook, judging by the following:—

The old couplet, comforting in itself to a people that sacrifices much ease in the pursuit of comfort,—

> Christmas comes but once a year,
> And when it does it brings good cheer,

will this year, perhaps, have a more partial application than ever it had. It was never very true. Mid-Winter is not more merry in the abstract than Mid-Summer, and no time in the life of man is free from trouble. "There is no household, howsoe'er befriended, but has some vacant chair;" and Christmas memories are to some the saddest of all, especially when they bring recollections of joys that are past, jollities that will be no more, hopes that have been wrecked, honour that is wounded, and (sorest of all!) good name that is lost. There may be some bright comforts, like the red berries of the holly-bush, lurking amidst the darker foliage, and peeping out pleasantly in the warm evening light; but the symbol may be carried on:—those comforts are seldom unaccompanied by the rough leaves of trial and the pointed thorns of sorrow.

But it has been so much the custom—a custom taken up and insisted on by Charles Dickens, who, in his genial, jaunty way, determined that all his readers should be happy—to write jovially and joyfully of Christmas, that it will be quite a relief to our readers to have a sensible and sober view of the season. After Mr. Dickens came a host of minor writers, each with his Christmas story, and almost every publication came out with a Christmas Number. Some were "Snowed Up," others were "Frozen In;" some spent Christmas at the "Holly Tree Inn;" others were "Locked Up;" others "Shut Out;" some told their stories with "Thirteen at Table," and others related theirs in a "Stable for Night-Mares." In all these the jollity was of the most tremendous and fast kind; the Christmas reader had a mental dyspepsia from good things, or turned from the joyous picture on the printed page to the more sombre one in the dreary book of his life, with something like envy, disappointment, and dismay;—so unlike was the reality to the illustrated paper. The snow in towns is not of a virgin white, and has not a "pleasant crunch under the feet;" the beef and turkey are not so wonderfully fine (Mr. Dickens describes one turkey in a rapture of delight that almost makes one hungry), and somehow or other poetical justice with the good fairy, rich uncle, or repentant miser, who gives the virtuous couple a nice little fortune, and insists on dancing Sir Roger de Coverley at the Christmas party, is very unlike the unassuming common-place of life, in which one awakes with a bill to meet and no money to meet it; a family quarrel, and no importunate peace-maker; a trial to go through, and no one "to back you up;" a sorrow to be borne which must always be borne alone. When the lamps die out behind the Christmas transparency, the canvas is a mere smudge of green, yellow, and red; and when these joyous anticipations dwindle down and fade into the light of common day, many of us are all the worse from the bright contrast and for having been the fools of fancy.

Christmas in reality is a very hard time for many to bear. In London especially there are so many poor, who dislocate themselves from the country, where they can do something, and drift up to the great city, and other cities, where they can do nothing, that there are perpetual calls in the newspapers upon all charitable people. Distressed needlewomen, poor boys' weekly dinners, extra demands upon district charities and hospitals, meet our eyes at every turn. These perpetual calls rather harden than soften the heart. There is an end to the longest purse; there is no end to the demands upon it. Begging has become a system and alms-giving a nuisance. The old custom of giving Christmas-boxes, which had in it something so pleasantly patriarchal, is being savagely written against; and errand-boys, servants, postmen, and the few poor clerks whose incomes were enlarged by a good Christmas-box, are in danger of being cut off with nothing. Luckily the Queen still keeps up the ancient custom, which, like many other ancient customs, is very good, although its abuse may be very bad; and kindly feeling will not entirely die out. Not that we suppose that that feeling which is fostered and kept up by gifts is worth much; it is better here, as everywhere, "to give than to receive." The man who has made many happy by his little thoughtful presents is a much happier

man than he who has been solely a recipient. Gifts and free-will offerings are better able to bind people together than a limited salary, bounded by a hard and dry line, whereby one man buys the labour of another, and the other sells his brains and his liberty. But the rarity of the occasion enhances the value of these offerings; and even the festive associations of Christmas could not apologize for the tax of Christmas-boxes if they were collected twice a year.

Not the least serious outlook for us is that very Ireland; and there is arising a party in England, which, not being content with giving to Irish disaffection the "old dumb, everlasting John-Bull No," as Kingsley phrases it, will demand separation upon English grounds. What do we get from Ireland but trouble? We are not speaking of our loyal friends in Ireland, of whom we have many, but of those eternally disaffected. What can this long-suffering English nation do but offer to Irishmen a fair share of patronage and place in the army, the law, the Church, trade, and commerce? They have, these restless islanders, less taxes to pay than we; the English Church, which never hurt nor oppressed them, is now overthrown; a Land Bill will put the tenants on so comfortable a footing that no one will invest property in land, and money will leave the country. The secret societies are so "free" that they go out, as the Reverend (?) Mr. Ryan hinted they would do, and shoot their landlords every week. The press is so free that it is allowed to encourage murder and insurrection, and to call the English newspapers "blood-thirsty hirelings." The country is held down by a large army and by armed policemen, or the well-affected could not live in it; and yet the Emperor of the French, who himself has hosts of political prisoners, while we have none,* calmly congratulates us on doing "justice to Ireland." We wish some calm wise-head would do "justice to England," a long-suffering, very patient nation, which has been playing the lamb to the wolf of foreign objurgation for a long time.

Another sad outlook for Christmas and the coming year is the state of our colonies. Our colonial empire is the pride of the world. There never was, and there certainly never will be, anything like it in the world. Quoting from statistics, prepared by Mr. C. W. Eddy, if we were to use the figures of a chess-board as an illustration, while Great Britain and Ireland occupied one square, our colonies would occupy forty-four squares, and India and other dependencies eight; thus, in space, being as 52 to 1. In trade, which is the sustenance of these islands, the life of the rich as well as the poor, —for the rich are only enabled to be rich through the industry of the workers around them,—the colonies are of immense service. While we export to France about 13s. 4d. per head, our exports to New Zealand reach £13. 2s. 5d. per head; and while to America we export 14s. 5d. only, to Australia we export £9. 15s. 4d. per head. Our total trade with our colonial customers then, is, in exports only, to be put at a figure of 90 per cent. of our own produce, while to France, our very best customer—not of our own family—we sell only 36 per cent.; that is, our colonies are nearly three times as valuable to us as strangers. But this is the lowest estimate to be put on the colonies; their use and value to us is incalculable; they are of our own flesh and blood. The colonists have an inalienable right to be British citizens; and yet New Zealand has been coolly told that if she likes to part with us she may!

Another Christmas trouble to Protestant England—and all the wise heads and calm brains of men who are Christians above party, charitable beyond sect, and reflective beyond the momentary excitement of to-day, know how much England owes to her Protestant faith—is the advance of Papal pretensions and the arrogance of the doctrines supposed to be about to be promulgated,—doctrines of which we will only say that they are opposed to the Bible and the word of God, nor

* Fenian prisoners have been condemned and are imprisoned for plotting insurrection and inciting to murder. These, we hold, are more than merely political crimes.

were they even known for at least six hundred years after Christ; that all the wisest and best Roman Catholics have always rejected them, and do now reject them; and that their pretence, driven to the extreme, made the great and the good Lamennais an infidel, rather than an Ultramontane. Before this Essay is printed an *infallible* Pope will sit amongst his priests at the Vatican and proclaim as an *infallible* doctrine that the Virgin is Co-Redemptrix, by birth supernatural, always to be worshipped; nay, as Doctor Manning has it, in a recent work, that the salvation of man could "not have been effected by God without her consent;" and English Roman Catholic Bishops will be the first and most abject of the Pope's adorers, while French Roman Catholic Bishops, and the best German theologians have predicted a most serious falling off from the faith. So portentous are these matters that one recalls St. Paul's description of the last days: "that day shall not come except there come a falling away first, and that man of sin (ὁ κατέχων, he who checketh, hindreth, or beareth down) be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. ii. 3, 4.) By an overwhelming evidence, says Dean Alford, we are constrained to say that the Pope is not antichrist,—and Christian charity would only speak well of those who own with us all the essentials of faith.

These four, then, and other little matters, are for our Christmas consideration. They are not very bright nor very pleasant; they are rather calculated to make men reflect than to make them ridiculously merry; but, while they make us serious they may make us brave. A rat will fight well when he is "cornered;" and John Bull has been in many corners, and has fought his way out of them. For fifty years, in political folly, and certainly in commercial dishonesty, we have known no worse year than 1869; let us hope that 1870 may be better. We have abundance of riches, and all the bone and muscle of strong men around. What we want are prayerful souls and tender hearts, together with some very strong heads, that will know what weakness and wickedness are, and repress both.

## THE CLERGY OF THE ESTABLISHED CHURCH.

TO THE EDITORS OF THE LIVERPOOL MERCURY.

GENTLEMEN,—A very important question has been opened up in your columns by the letters of a "Lancashire Vicar" and "Observer"—the inferior class of young men that have been for some years admitted into holy orders in the Church of England. The fact constitutes a complaint in the charges of all our bishops. Various causes explain it:—

1. It is in great measure the fault of the bishops themselves, who notoriously fear and dislike any display of ability or independence in their inferiors. Men of very moderate powers of oratory or erudition, but prepared to be absolutely their tools or slaves, are the characters they love to be surrounded by and to prefer. Consequently, among all the clergymen promoted by prelates we have hardly an instance of a really effective preacher or sound scholar. Of course, young men possessed of talent and spirit decline enlisting under such a system, and perhaps refuse to listen, even as laymen, to the third-class minds that have taken their place. This is very natural, but ruinous to the church. Intellect will not be dictated to by mediocrity.

2. Curates, licensed or unlicensed, are by ecclesiastical law at the mercy of the bishop, who has the power (which is not unfrequently used) of ruining by one act of caprice or tyranny, whatever may have been the length and severity of his services, a curate and his family. As long as this is the case, no man who has any regard for

security as to the just remuneration for his labours will ever think of the church as a profession. After twenty years' work a letter comes, dated "The Palace," and he finds himself, his wife, and children cast on the wide world. He curses the hour when he took orders upon him.

3. The work of a clergyman is treble what it used to be, and, considering the advance in the prices of all the conveniences and necessaries of life, the pay not half so good. Under such circumstances, no man who is not as strong as a horse and stupid as a certain other quadruped will face the hardships of the position.

4. The world—*i. e.*, every mother who has a marriageable daughter—expects a clergyman to marry. If he looks out for money he is pronounced mercenary by all the girls who have none, and who seem to have a vague but fixed idea that every clergyman has a bank somewhere in heaven, on which he can draw at pleasure. Now, most clergymen are hooked young or they would not be hooked at all; and what the results are need not be told. Young men combining sense and sensitiveness avoid the dilemma by avoiding the profession. They are too high-minded to be mercenary, and not such fools as to rush into pauperism for life.

5. The church itself is in such a chaotic state that no man wishing to become a minister in it knows what he will have to believe himself or teach his people. Bishop is divided against bishop, diocese against diocese, school against school. Any day the church association or the church union may come down upon him—costs in the Court of Arches and before the Privy Council, £5,000. If he has been under Durham, Oxford will not have such a black sheep in his diocese for any consideration—he would infect the whole flock; and vice versa with the whole episcopal bench. Practically, instead of finding himself in the church of the nation, he discovers that he has got into a church of cliques. If he is seen speaking to Dr. Pusey, Dr. M'Neile forthwith begins to pray for him—if he shakes hands with Dr. Temple, half his own clerical friends will suggest water of purification. Young men with prudent advisers at their sides will not hazard their future prospects and comforts in such a cauldron of "Bubble, bubble, toil and trouble" as this.

6. The civil service—India, China, our colonies, America—to say nothing of certain professions, present far more promising fields of competency, wealth, distinction, to young men of even average ability, than the church. Every one knows scores of civilians who, after 21 years' service in India, have returned, all with handsome pensions, many with fortunes. All know also scores of clergymen who have worked as hard or harder for double the period, yet have no pension to look forward to, nor a £10 note in the house. Who can doubt, then, that to any young man of education and intelligence the church is the very last avocation that can be recommended?

7. And what weighs most with a large class is the widely spreading conviction that the establishment itself will last but a few years, and with the dis-establishment will disappear that superiority of position and prestige at present attaching to its ministry and ministers. There will then, of course, be no dissenters, there being no establishment from which to dissent; but the very thought that George or Charles will be on an equality—neither lower nor higher—with "that Wesleyan or Calvinistic preacher" imparts such a pang to the bosom of every mother in anything approaching county, or good society, that rather than incur such indignity neither George nor Charles shall think of holy orders. So George and Charles go elsewhere, and an inferior class, certainly in family and station, most probably in ability and gentlemanly feelings and manners, present themselves from Heaven knows what college, before the lord bishop and his groaning chaplains.

In my opinion, these are a few of the causes to which the general complaint alluded to may be attributed; and as their appearance may elicit others, you will perhaps find a place for them in your valuable columns. I have not in a public journal touched on the purely spiritual part of the question.—Yours, &c., SENIOR.

—*Liverpool Mercury.*

## THE PROSPECT.

"GRACCHUS," in *Reynolds' Newspaper*, thinks the prospect is very "glum" for the new year. He says, "Never did we enter upon a new year with more gloomy prospects than those looming darkly in the distance." He thinks Gladstone means well enough, but lacks the courage or the resolution to tackle the enormous abuses upheld by the influential orders; the only reformation Mr. Bright has effected is the Quakerian and Marcian one of "the substitution of the ordinary trowsers and coat for the mountebank costume persons appearing in the royal presence were formerly compelled to wear;" Messrs. Cardwell and Childers "have proved themselves nothing better than barking curs, who, when out of office, yelped at the heels of the great sinecurists; but the moment they had the opportunity of biting, they were afraid to do so, and contented themselves with flying at the throats of those who could not retaliate, and have no protectors," their economical reforms being of the usual kind—dismissing industrious workmen and poorly paid common soldiers, but leaving the thousand pound colonelcies and other luxurious sinecures intact. Says the grumbling "Gracchus"—

"But if the prospects of the working and industrial orders are gloomy, those of the 'upper ten,' or privileged classes, are as bright and brilliant as ever. If the denizens of the East-end of London are perishing of cold and hunger, consequent on want of work, the inhabitants of St. John's-wood—the quarter where the royal, the rich, and the titled maintain their seraglios—are more flourishing and luxurious than ever. One avenue or road called 'the Duke's,' because a certain 'noble' duke maintains a harem therein, and another 'the Prince's,' because a particular prince does the same as his ducal neighbour, are peopled with demireps, who enjoy every luxury and comfort the world can supply or money procure. The finest horses, the choicest wines, the richest dresses, the costliest jewellery and furniture, are supplied to these harlots by their titled and wealthy 'protectors.' Blear-eyed old debauchees, as well as youthful spendthrifts, may be seen hobbling into these villas, after voting in the House of Peers for some measure calculated 'to maintain the Church of the State, and thereby promote religion and morality throughout the land.'

"There is no lack of purple and fine linen in St. John's-wood, albeit famine prevails among the industrial population of other districts. One demirep of photographic notoriety is reported to be living at the rate of sixteen thousand per annum, provided her by old and young members of the aristocracy. A score or more of horses are in her stable, and a rank of liveried lackeys in her hall. And yet the honest poor clamour for bread! All this shameful luxury is paid for by persons who derive the means of gratifying their profligacy from the toil of the wretched agricultural labourer, with his eight or ten shillings weekly; from the next to suicidal occupation o the badly paid coal-miner; in shortf from all industries to which they themselves are strangers. Who shall dare to say that a country where harlotry thus thrives and honest men decay is not a prosperous, a well-regulated, and a model nation?"

It is well enough known that "Gracchus" is paid to grumble in this way, and pretty well he does his work. At the same time there is much ground for his grumbling, and little hope for the removal of the evils set forth, except in so far as men repent, and obey the Gospel.

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"One of the Million" has issued a pamphlet, entitled "Stealing no Theft and Killing no Murder; or, our so-called Commercial Respectability Unmasked;" the object of the pamphlet being to show that the world is going from bad to worse, and to propose some rather stringent measures for stopping its downward course.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*TUESDAY, JANUARY 4, 1870.*


## CRAGIN AT WORK AGAIN.

In the United States Senate, Dec. 6, Mr. Cragin, of New Hampshire, introduced a bill providing for the execution of the law against polygamy in the Territory of Utah, and for other purposes. It was laid on the table. Cragin wants to punish polygamists tremendously; yea, he even desires to persecute those who believe in polygamy, by civil disabilities, from which any whoremonger, adulterer, pimp or procurer is free. He must be getting awfully righteous, as righteous as the whitest of whited sepulchres. It is astonishing to what lengths clever people will go, when they take leave of their senses, and Satan leads them captive at his will. If nobody has got any more sense than clever people, such as politicians, parsons, savants and literati frequently manifest, then Heaven help the world. It is a good thing that the Lord passed by the wise men of this world, and picked up the weak and the foolish to accomplish His purposes.

The New York *Sun* talks a little more liberally, as will be seen by the brief article in another column. The *Sun* thinks the peculiarities of Mormonism may safely be left to the corrective power of advancing civilization, which is a sage conclusion. The *Sun* further thinks the Pacific Railroad has struck Mormonism a blow that makes it stagger, which is not so sage a conclusion. The *Sun* also thinks that Gentile advancement will cause the Mormons to seek safety by moving on also. If the *Sun* lives, it will discover how sage that conclusion is.

But we must commend the courage and fairness of the *Sun* in proposing to let "civilization" and Mormonism grapple, with a fair field and no favour. Cragin is not half so manly as that. He wants to force the contest and win by striking foul blows. He might remember that he who strikes below the belt loses the fight and disgraces himself.

J. J.

## BREACH OF PROMISE.

Rev. Hugh Stowell Brown, in the course of a recent lecture on "Breach of Promise," said there were many shameful breaches of promise of which the world never heard. The most shameful cases of all were those in which persons called gentlemen reckoned upon womanly shrinking from publicity and broke their promises with impunity. The lady who had the courage to strike terror into the hearts of such mean, cowardly, worthless men, did some service. When there was no justifiable reason for breaking a promise to marry, there should be, in addition to his being mulcted in bank note damages, some sharp

and memorable damages inflicted on the breaker's person in the shape of a sound thrashing. Breaches of promise after marriage were also very bad, and he was shocked to hear that they occurred on both sides. Some young ladies also were too fond of "jilting," which was also bad, as the word "jilt" was only "guilt" with the "g" soft. Men would sometimes beat their wives, and women would get drunk. It was also possible for a man, without doing physical violence to his wife, to insult, afflict, and degrade her and drive her to the borders of despair, by manifesting towards her the manners of a bear and the spirit of an incarnate devil—then no breach of promise to marry was for a moment to be compared in hatefulness and atrocity and damnableness to such a breach of promise made in marriage. As to "incompatibility of temper," that should be discovered before marriage. As to breaches of promise in politics, there was no place where more piecrusts were made than the hustings, and none where more were broken than the House of Commons. Breach of mercantile promise was a still more fruitful subject. He had applied to friends for specific instances, which were furnished, but his friends evidently were quite bewildered and embarrassed by the multitude of cases and classes of cases which had come under their notice, and he thought the audience had had quite enough of such things, for they had been the town's talk for a long time past, and probably his hearers were heartily sick and tired of them, as he was himself, and he could not say anything of them that they would not understand better than he did himself.

We were sorry to see such a confession of political and commercial unreliability in this town and country. We recollect, too, that two or three months ago a local paper called attention to the breach of promise of marriage mania which was prevailing. We call upon the people of this country to repent of their covenant-breaking and all other sins they may be guilty of, be baptized for the remission of their sins, have hands laid upon them for the gift of the Holy Ghost and live a godly life thereafter. The law of God, revealed through the Gospel of Christ, has the best remedy for breaches of promise of marriage, either before or after, by allowing a good man to have more than one wife. A woman then would soon know her worth, and that if one man broke his promise to her, a better man would keep it and make her his wife, instead of it being as now in England, wherein, if a woman loses one offer of marriage, Heaven knows when she will get another, for the customs and the laws are such that there is not and cannot be one chance of marriage for every woman, to say nothing of more chances than one. As to covenant-breaking after marriage, there are laws which will apply, as is evident from the Scriptures, for they say that he that is faithful over a few things shall be made ruler over many, and in order to make provision that he may it is also written that he who abuses his one talent, shall lose it, and it shall be given to him that hath ten talents, and honoureth them all. That will prove a pretty effectual way, by and by, of reducing the number of breaches of promise. J. J.

## OLD AND DECREPIT.

Our good friends of the Established Church of England seem to be in a peculiarly unpromising condition just now. For several hundred years they have had a monopoly of good things and good places, of power and national

influence, of Oxford and Cambridge, and have been lavishly paid by the State, really by the people, for it, but a mighty poor showing the State Church makes after all in this latter half of the nineteenth century. In fact the poor old church appears to be experiencing the usual results of luxurious living and the common infirmities of old age and decrepitude, far too thoroughly to admit of any renewal of its youth and vigour. It has the backache, the lumbago, the rheumatics, the gout, its vitals appear to be affected, and Heaven knows what else is the matter with it, old general debility included. If a bishop is appointed there is almost a fight about it, while fights outright there are about candles and vestments and genuflexions and divers other notions, adored by some and execrated by other good brethren of the subsidized church.

"Senior" presents his complaints under seven heads, specially touching the reason why the clergy are mainly composed of an "inferior class of young men"—1st, the bishops are jealous and overbearing; 2nd, a curate is the slave of the bishop; 3rd, too much work and too little pay for the working clergy; 4th, the girls love the parsons and will set their caps at them, angle for them, and "hook" the victims; 5th, the church is a "church of cliques," and nobody knows what to believe or preach; 6th, civil service pays better than clerical service; 7th, the conviction that the State Church will only live a few years longer, and then "good society" must give it up. These reasons are almost ludicrous, some of them at least. There is some sense in the objection to heavy work and poor pay, now everybody is so anxious to get rich quickly, but it is awful to think that "good society" will discard the Church of England the moment the State sets it adrift. The fourth objection is rather vicious and decidedly cowardly—to shirk the ministry because the girls like the parson! Good girls and sensible they are. The parson is supposed to be the best man in the church, the model, the exemplar for the rest of the church, and surely the girls are not censurable for wanting to have the best man! Would you have them choose the worst? Never, never. They must not be shouldered off and told to go to the bad like that. The fifth objection is really tangible and weighty. Indeed, who would like to engage to preach, to have to preach, to not know what to preach, and yet to be liable to be censured and fined £5000 if he preaches false doctrine? He can't help but preach false doctrine, in the opinion of some reverend doctor or other. What a funny church to be sure, blown about by every wind of doctrine, and nobody to decide between the true and the false! Well might it be said at the late Church Congress that the Church of England was absolutely clean "gone." Poor thing, when it is as dead as a door nail give it decent burial. Don't refuse it common funeral rites.

J. J.

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THE ELDERS IN THE STATES.—The Big Sandy (Kentucky) *Herald* notices the presence there of Elder D. H. Perry, of Ogden, and thinks he has good reasons and logic for the faith that is in him.

The *Deseret News* says that Elders W. W. Riter and Jos. C. Rich had an interview with Dr. Miller, editor of the Omaha *Herald*. The Doctor did not believe the people of Utah were immaculate, but, he said, "I know we have greater evils here than you have there; and this being the case, how can we assail the people of Utah while we live in glass houses?"

In a letter by Mrs. Louisa King Spencer, from West Stockbridge, Massa-

chusetts, to her mother, and published in the *Deseret News*, she says she and her husband were well received, but plurality of wives is the great bugbear, yet some of the women there "see as much misery as they think we do in plurality. You would shudder to hear of the impurity that is going on between men and women, and boys are even boasting over their unholy deeds with the other sex! You would feel to glory that you were in Zion; yes, it is well named. I have seen nothing here that I would exchange my home and standing there for. The people you meet here (there are exceptions) seem dead to all religion and the things of God. I surely feel I am on a mission. I value my home more than ever."

Brother Albert Lutz wrote from Philadelphia to the *News*, Nov. 30, that the arrival of so many Elders was causing considerable comment, though few were ready to obey the Gospel. Two meetings had been held in that city, at which Elders Brigham Young, junr., Henry McEwan, A. K. (R.) Wright, and W. Wright were present. On the 29th the Young Men's Christian Association of Philadelphia were discussing the subject—"Shall the Mormons and Mormonism be tolerated in the United States?" A lecture on the above subject "took immensely." Fond of sensations is Brother Jonathan, even when he wears a broadbrim.

Brother Burr Frost wrote from New Haven, Connecticut, Nov. 30, that he was endeavouring to obtain a room or hall in that city, to preach the Gospel in.

Elder Joseph C. Rich wrote to the *News* from Homer Tray Grove, La Salle County, Illinois, Dec. 5. He was in excellent health, and was having a good time in preaching Mormonism to his friends. He and Brother Lewis Robison were expecting to start on the 6th for Nauvoo, whence J. C. expected to depart for Kentucky. He says Illinois "is the hotbed of apostates, and one is forced to contend against a thousand lies, that grow prolific among that class of men."

Brother James May wrote from Greenwood, Steuben County, New York, Dec. 22, to the *News*, that he and Brother James P. Barnard had held four meetings in that place. The people were kind to them, permitted them to preach in almost any of their preaching places, and listened attentively, but cared for nothing but money-making and the things of this life. Anything about the great hereafter was an idle tale to them.

The *Salt Lake Telegraph* says a letter from Elder C. V. Spencer states that he and Elder Jacob Gates had called on the Revd. Dr. Todd, of Pittsburg, Massachusetts, who preached in both Tabernacles at Salt Lake City last summer, but he refused to allow Elders Spencer and Gates the use of his church to preach in. He stands on his dignity. How very surly some people's dignity is when they are at home! How cantankerous some roosters are when they get back to their own dunghills!

A Des Moines (Iowa) paper had a talk with Elder Edward Stevenson, who had arrived in that city in company with Elders Nathan T. Porter, Ezra T. Clark, Stephen C. Perry, and Moroni L. Pratt. A church of 18 members existed at Des Moines.

The Cincinnati *Times* says—"Several Mormon apostles are now trying to evangelize the United States. They have been holding meetings in Philadelphia. One of them stated that President Young declared that 'the people of the United States do not deserve one single sermon more,' but he had graciously concluded to make them one more offer of salvation. One of them stated that there was not a grog-shop, a house of prostitution, nor a billiard-saloon

in Utah. He also stated the solemn fact that the men marry not for lust, but in obedience to the will of God. These apostles, however, expect very little success, because the almighty dollar is 'all the go,' and the people are given over to their idol."

Elder R. T. Burton, Bishop E. F. Sheets, and a number of other Elders have been in New York recently, and we have sent over a number of books as per order.

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FEDERAL OFFICIALS FOR UTAH.—The Chicago *Times* says President Grant has appointed John M. Moore Postmaster at Salt Lake City, in place of A. W. Street. The Omaha *Herald* of Dec. 5 says—"Mr. Grant has appointed a private Governor for Utah; at least we are told that the appointment will not be made public for some days." The New York *Tribune* of Dec. 22 gives the name of J. Wilson Shaffer, of Illinois, nominated to be Governor of Utah, vice Durkee.

We have heard of private tutors before, but a "private governor" must be an original idea. Anyway, it is to be hoped that these and any other new appointments for Utah will be improvements upon recently previous ones. There is no wholesome law against improvement in governmental officials, nor in the choosing of them, and Heaven knows it is needed, in places. If the good folks of Utah love Uncle Samuel, they can hardly be expected to entertain the warmest affection for every mangy cur of his dogs.

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A NEW YEAR'S GIFT.—Everybody has been rejoicing over the giving and the receiving of Christmas boxes and New Year's gifts, for there is a good deal of pleasure in receiving, notwithstanding it may be more blessed to give. Among all these gifts, perhaps, there are none of more widespread benefit than that covered by the following notice, issued last December by the Postmaster General:—

On the 1st of January next, and thenceforward, the combined rate of British and United States postage on letters posted in the United Kingdom addressed to any part of the United States, and whether conveyed by packet or by private ship, will be reduced to 3d. per half-ounce or fraction thereof, provided such postage be prepaid. Unpaid or insufficiently paid letters will be liable on their delivery to an additional charge of 3d. each over and above the postage.

Among late American cable dispatches in the papers we find the following:—

The Cunard and Inman steamers having refused to carry the mails at the reduced rates, the Post Office authorities have contracted with the Oelrich's steamers for one year to carry the Saturday mails. They will commence on the 1st of January, 1870. It is reported that the Wednesday mails will be carried by the Williams and Guion steamers.

The above paragraph evidently refers only to the mails from America to England.

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VISIT TO LEEDS AND BRADFORD.—On Christmas Eve, with Elders J. M. Ferrin, Thomas Rogers, Frank Hyde, and M. B. Shipp, we had the pleasure of participating with the Saints in their social recreations in Leeds, and in Bradford on the 25th, harmony and enjoyment characterizing each evening's festive pastimes.

Sunday, 26th, attended meetings in Leeds. Elders Hyde, Shipp, and

Carrington addressing the congregation in the afternoon, and Elder Carrington in the evening. The audiences manifested much interest in the remarks and teachings, and it was very gratifying to testify of the zeal, kindness, and harmony prevailing among the Saints. We trust they will continue to faithfully live their religion, that their gathering may be hastened in its time, when they can be further instructed in the great plan of salvation, and be able to more efficiently aid in ushering in the reign of righteousness.

## SUPPRESSING POLYGAMY BY LAW.

MR. CRAGIN, of New Hampshire, has just introduced into the United States Senate a new bill for the suppression of polygamy among the Mormons in Utah Territory. The bill is elaborately drawn and sweeping in its provisions. None but citizens are to be competent to serve as jurors, and the United States, in any case in which it shall be a party, shall have the right of challenging jurors. The courts and the militia are to be placed under the control of the Governor appointed by the United States. Marriage is to be a civil contract. Polygamy in every form is forbidden under severe pains and penalties, while those who practise it, or even believe in its rightfulness, are declared incompetent to serve as jurors in criminal cases arising under the act against polygamy passed in 1862. A number of ordinances enacted by Brigham Young and his officers, granting rights to water and pasture in Utah, are disapproved and annulled. Finally, all acts of the Legislature of Utah Territory, or of the so-called State of Deseret, inconsistent with the provisions of the bill, are declared null and void.

It is evident that Mr. Cragin is one of those good people who believe that in order to eradicate any evil it is only necessary to pass a law against it. Legislation is their panacea for every disorder of the social system. But men who have had experience in such matters know only too well that no matter how good and wise a law is, it will amount to nothing unless it be backed by a power capable of making itself respected. If the public opinion within the community be not sufficient for this purpose, a civil or military force must be summoned from without. Now, it is clear that no law against polygamy will receive the support of the Mormons themselves. Is Mr. Cragin prepared to supply its place by an army of the United States? If he is not, his bill is waste paper; and if he is, the acts against polygamy now on the statute book are all that is needed.

Mormon polygamy we think may be safely left to the corrective power of advancing civilization. The building of the Pacific Railroad has struck it a blow, the effects of which it can escape only by flight to some remoter region. The whole Mormon population of Utah Territory does not much exceed 100,000, and in a very few years this little band will be outnumbered by the crowd of Gentiles who will surround Salt Lake. There will be no need then to make laws against polygamy, and until then there will be no use in doing so.—*New York Sun, Dec.* 15.

## UTAH NEWS.

THE following are from the *Deseret News* to December 13:—

Horace S. Eldredge, Esq., left Salt Lake City for the Pacific Coast, Dec. 8.

The plastering of the Theatre having been finished, the scaffolding was removed and the sidewalks gravelled.

Mr. Hadyn Smith had produced a specimen of iron, made from hematite specular ore, dug on the Weber. The ore will yield 60 per cent. of excellent iron.

Trains were to run on the Utah Central twice a day each way between Farmington and Ogden. Fares—Farmington to Kaysville, 25 cents; Farmington to Ogden, $1.00; Kaysville to Ogden, 75 cents.

Brother C. W. Penrose, of Logan, reported, Dec. 11, all well at that place. The Cache people had finished the Logan cañon road to Ricks' Springs, 25 miles, the rest of the distance being in the Bear Lakers' district. Coal, promising a good yield, had been discovered between Clarkston and Weston, on the west side of the valley. A new bridge over Bear River was to be built just below Smithfield. In spite of the ravages of the grasshoppers, nobody was suffering for want of bread, a good spirit prevailed, and the people generally felt well.

Samuel Kimball, son of the late President Heber C. Kimball, while harnessing a span of mules, was kicked by one newly shod near his residence in the 19th Ward, Dec. 9. He was struck on the side of the head, above the ear, breaking off a piece of the skull and driving it into the brain. Drs. Anderson, Richards and Bernhisel attended him, removed the broken piece of skull, replaced the protruding brains, raised the dented portion of the skull, and did everything that science and skill could suggest for the unfortunate young man. Though his condition was critical, there was some hope of his recovery.

Presidents Brigham Young, George A. Smith, and Daniel H. Wells, Elders John Taylor and George Q. Cannon, Bishop John Sharp, and Elders Robert L. Campbell and John Henry Smith left Salt Lake City, Dec. 1, on an excursion to Ogden. Two hours' buggy ride brought them to Farmington, thence to Ogden, 22 miles, was accomplished per rail in an hour. Gov. Stanford, of the C.P.R.R., and Assistant-Superintendent Meade, of the U.P.R.R., had an interview with President Young in relation to the location of the junction of those two roads. The return trip occupied about the same time.

"Basso" wrote from American Fork, Dec. 7, that the citizens of that place had resolved to raise a school tax; Colonel Washburne Chipman had opened a military school; music was receiving considerable attention; the brass band, led by Brother William Grant, was a credit to the place; the choir numbered twenty members, nearly all readers of music; a juvenile singing class, numbering forty, under the care of Ebenezer Hunter, leader of the choir, were learning satisfactorily, and were taught free of charge, the enterprising and energetic Bishop, L. E. Harrington, endeavouring to provide the necessary books gratis.

Brother M. J. Shelton wrote from Beaver City, Dec. 7—"A co-operative company have erected a woollen factory here. It is of stone, 90 by 40, three story high, with capacity for 360 spindles and six looms. They expect to have it operating next fall. The Female Relief Society have completed a meeting house. It is of fine red brick, 35 by 19. The citizens have in course of erection and in fair prospect of completion four capacious schoolhouses, and, judging by the number of brick houses here, this should be styled the 'Brick town of Utah.' Peace and union are dominant here. I shall leave at 12 o'clock to-day for St. George to join Black Hawk. I am not informed as to the route he intends to return to the Uintah reservation, but it is my intention, with the blessings of God, to accompany him to that place."

The following are from the *Salt Lake Telegraph* to Dec. 11:—

Coal was selling at Ogden at $9 per ton.

Governor Durkee and wife returned from California, Dec. 2.

Wells, Fargo and Co. were about to re-open their office at Ogden.

The ties were laid on the Utah Central from the Salt Lake City terminus to near the Hot Springs.

Gilmer and Salisbury's stages were to connect the Utah Central Railroad at Farmington with Salt Lake City.

## SCRAPS OF NEWS.

A bill was introduced in the U.S. House of Representatives, Dec. 20, instructing the Committee on Territories to inquire what further legislation is necessary to suppress polygamy in Utah.

Dec. 25, Mr. Cragin reported to the Senate favourably, with an amendment, the bill to provide for the execution of the law against polygamy in the Territory of Utah.

After forty years' service, Rev. T. Binney, of London, retired with £1,339 15s. as a farewell gift.——The Pope was recently disgusted by a hundred priests precipitating themselves upon him to kiss his toe. He called his body guard and retired, but returned on the priests promising to show less enthusiasm.——The Earl of Cavan preaches.——The New York "Tribune" says it has given the hospitality of its columns to "negroes, musselmen, rebels, and even of late to Mormons. After them it is Fisk's turn."——Wells, Fargo and Co, announce that they will not be responsible "for any loss or damage by fire, the acts of God or of Indians, or other public enemies of the Government."——Three hundred Chinamen have been sent to work on the railroad from Promontory to Ogden.——The San Francisco "Bulletin" has bought the "Morning Call," and the "Alta California" has bought the "Times" of that city.——Belle Boyd, who recently became insane at San Francisco, has gained a baby and regained her reason. A baby ought to bring reason to any woman, or any woman to reason.——A Barnsley man was fined 1s. with 16s. costs for swearing in his own house.——Protectionists and Free Traders are at more than usual loggerheads in France, England, and America.——The clergy of Butler, Pennsylvania, asked three weeks' respite for a sentenced murderer to prepare h m for death. Pshaw! He is not fit to live. Death is all that a murderer is fit for.——"Negro equality" cases monopolize the Washington courts.——An Edinburgh town councillor defines "bunkum" as "some kind of abomination."——The Royal Marines must wear the mustache and may wear the beard.——One million dogs are taxed in England, five shillings each.——Lopez has no wife, but, like other "great men," has a number of mistresses, of whom Madame Lynch, formerly a Parisian prestitute, is the favourite. McMahon thinks better of her.——Extensive robberies on the Inman and other Atlantic steamers are reported.——The "Rheinfell" steamer on Lake Constance exploded, killing seven persons, and severely wounding several others.——A fire in London burned six persons to death.——The magistrates and roughs of Preston are having a set to.——The Kilkennians are hound-poisoning and covert-burning.——A Loire priest, in spite of his celibacy, has eloped with a "sister."——Scotch foxes worry sheep. An American weasel would like to do the same.——Dr. Cumming thinks Popery going, going, but not gone.——The 19th century is in its 71st year, and is getting ricketty.——Ex-Secretary Stanton died at Washington, Dec. 24.——The Victoria Parliament has passed a bill to abolish State aid to religion.——Two and a quarter million dollars in Southern Confederacy bonds were lately sold for $35 greenbacks in New York.——The Welsh Tory evictions have set the Principality by the ears.——What with gold bubbles, Erie rascality, revenue frauds, State bond frauds, and divers other frauds, New York has a nice time of it.——Eighteen persons were trampled to death in a theatre crowd at Bristol, Dec. 27. It all came of trampling on a woman's long dress, which caused her to fall.——Tom Lockyer, the famous wicket keeper, "the low comedian of the cricket-field," "the most universally popular of modern cricketers," is no more.——Military rule has been restored in Georgia.——The Glasgow cotton spinners' wages are to be reduced 10 per cent.——Dr. James Prince Lee, Episcopal Bishop of Manchester, died on Christmas Day.——Great floods and heavy snowstorms in various parts of England about Christmas.——The recent revenue frauds in New York exceed half a million dollars.——Champagne mouffetard is made from rotten oranges picked up in the streets of Paris.——Miss Lizzie Boynton, of Indiana, announces herself for Congress.——First big snowstorm at New York this season, Dec. 6.——Cobbett said the root of Ireland's evil was taturs; "Punch" says it is not taturs, but agitators.——San Francisco wants a vigilance committee to suppress political rings, and New York wants one to secure the administration of justice.——Rich gold discoveries in Nicaragua.——The Œcumenical excites little interest in America, the parsons being so busy in discussing "an adulterous deathbed marriage" that they pay little heed to the "great ecclesiastical event of the century."——Father Hyacinthe thinks marriage a duty, but being a priest he can't do marriage duty.——Nearly the whole Georgian press is opposed to the Congressional reorganization of the State.